

The Ansgar Lutheran

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Number 5

When you come to a new church

"Strangers Welcome"

By Genevieve Sowards

Driven by an impelling spiritual need, you seek out a church and go to a service there. You are a stranger, but you hope, above all, that you will not be conspicuously strange. You are so easily embarrassed over little things that you are a channel for your spiritual help. You are blocked by your least breach of the service routine.

The leader of music announces a hymn, and you stare at two different hymn books in the rack in front of you. If you reach for the wrong one, you will brand yourself as a stranger.

There is a hymn with the congregation standing. The program indicates a prayer following this hymn. Do you remain standing for prayer or not? Is the congregation supposed to join the choir in response?

Church services are so different from anything else that the unaccustomed feels quite at a loss. Even if you are a regular attendant of your own church, you may feel uncertain in a church of another denomination or even a church of your own denomination in another

city. You wish intensely that church leaders would realize that strangers should not venture into unknown

churches out of need for friendliness. Friendliness you can get in other places, but you do not know where else to go to seek God. Spiritual need is, in most cases, the only force strong enough to drive a person into the stronghold of another's church. Sometimes the burden of your inner problem is so great that you do not want the chit-chat of friendly greetings. You want to slip in and out unaccosted. If you give indication by your manner that you do not want to be made over, you feel it is a personal infringement for someone to stand blocking your way, insisting that you shake hands, or for someone to run clear across the church or follow you outside to "welcome" you. You tell yourself that the custom of having visitors stand to be welcomed is meant to be kindly, but you hate it and may wish you had never come. By contrast, you recall an unknown worshiper you once sat by, who really seemed to share the service with you. By a tiny gesture, she indicated that one of the two hymn books in the rack was for you, as she took one herself. And as you sat there, you felt she was praying for you.

For you, this going to church at all may be such a tentative, out-of-character venture that you would just as soon no one you know sees

you to make remarks about it afterwards. So you resent the effusive lady at the door who practically asks all your vital statistics and church history. Yet you do appreciate the pleasant-faced usher who steps forward just at the moment to save you the embarrassment of finding a place to sit. You are grateful for his quiet asking, "How far down would you like to sit?" Quite different was the usher in a crowded church when you were late. Without warning or apology he marched you down front as if that was your just punishment for being late. You wondered in agony if your clothes were right or whether you would make any slip in the service routine, sitting where everyone could see you.

You bless the church whose order of service bulletin helps you. If there is not a printed order of service, the leader can say, orally, the things that will help a stranger inconspicuously.

All these little things give meaning to a notice on the bulletin board, "Strangers Welcome," and on the printed order of service, "We are glad to have visitors worship with us."

If, by luck or help, you manage to fit yourself into the particular order of service of a strange church without a hitch, you may find the moment of quiet, the faith shown in prayer or hymn, a thought in Scripture or sermon, the touch of God to answer your spiritual need of that hour. If so, that church has served the stranger within her gates.

—Watchman-Examiner

News and Notes



Mr. V. E. Thoren, Developer-Director for the Southland Lutheran Home for the Aged, Norwalk, Calif.

SOUTHLAND LUTHERAN HOME FOR AGED TAKES MAJOR STEP IN DEVELOPMENT

For several years the half dozen UELC congregations of Southern California have been planning the building of a beautiful and spacious home for elderly people. Their efforts resulted in the purchase of two acres of land in Norwalk, California and liquid assets close to \$15,000.00.

When merger of the United Evangelical Lutheran Church, The Evangelical Lutheran Church and the American Lutheran Church became a certainty, invitation was extended to the California District of the ALC to share in the project because they have no home for the elderly in the area either. The American Lutherans accepted the invitation and are now represented on the Board of Directors.

With the cementing of this new relationship the joint UELC-ALC board is taking a bold new step. Mr. V. E. Thoren of Puyallup, Washington has been called as DEVELOPER-DIRECTOR of Southland Lutheran Home For the Aged. Mr. Thoren has accepted the call and will be installed in office at Olivet Lutheran Church, Inglewood, California March 2, 1958 at 3:00 P.M.

Pastor J. M. Girtz, V. Pres. of the UELC will be liturgist, while Dr. Walter Hellman, president of the Calif. District of the ALC, will preach the sermon. All interested persons of the southland, regardless of synod, are cordially invited to share in the installation service.

Mr. Thoren comes to his new post with many years of experience in the welfare and institutional fields. Until accepting the Southland call he was Ex. Director of the Lutheran Welfare Society of Washington State, and Superintendent of the Lutheran Home at Puyallup, Washington. Lutheran Congregations of the UELC and ALC in the Southland will certainly be seeing and hearing much about the Southland Lutheran Home for the Aged in the months just ahead. The Board of directors hopes to get the home built and into operation as soon as possible.

The Parochial Blanks were sent out to all parish pastors, also to secretaries of vacant congregations January 20th. If any of you have not yet received yours, kindly let Lutheran Publ. House Office, Blair, Nebr., know and others will be forwarded. Your Statistician will be on a vacation trip to the West Coast and Montana during February. However, the filled out reports will be taken care of at my office. Just send them in — before March 1st!

P. C. Jensen

Sidney, Mont. Stanley Larsen, pastor. Plans are underway for the 50th Anniversary celebration of the Pella Lutheran Church at Sidney, Montana. A series of meetings from February 23 to 26th with former pastors and district pastors as guest speakers and an Anniversary Dinner on the evening of February 26th will high light the observance.

The Congregation takes this means of extending a cordial invitation to former members and also friends to attend these meetings and Anniversary Dinner.

Pewaukee, Wisconsin. The Galilee Lutheran Church, a Home Mission congregation of the Wisconsin district

will dedicate their new building Sunday, February 2nd, at 3 P.M. William Larsen will officiate.

Ground was broken for the church on June 20, 1957 and the first service was held on Christmas Eve. The church was completed at a cost of \$172,000.00. It has seating for 100 persons in the pews in the nave, a large fellowship hall, and church offices are included in the building. Future plans are laid for a two-story educational unit. Pastor LeRoy Andersen, the congregation's first pastor, was installed 3 years ago.

Friends are invited to take part in the dedication service. There will be a special evening service at 7:30 P.M.

Kansas City, Kans. Sunday February 19th was a festive occasion for the Wood Lutheran Church. On that day the members of the congregation united to honor the Golden Wedding Anniversary of Laurits and Anna Paulsen who were the 3rd couple to be united in Holy Matrimony in the congregation.

The service, 50 years ago, was conducted by our first Pastor and founder of the congregation in Kansas City, Rev. Carl Wilhelmsen, so it was fitting that the anniversary program be initiated by his daughter, Mrs. LeRoy Andersen and the master of ceremonies, his son Hans Wilhelmsen. They have continued active in the affairs of the church.

Following the regular service which time Pastor Paulsen spent briefly of the ideal family life of the Petersens, and in the general Prayer asked God's blessing on the Paulsens, all adjourned to the church parlors where a delicious dinner had been prepared and served by the ladies of the Dorcas Society. At this appropriate songs were sung and congratulatory messages given by Pastor Paulsen, Hans Wilhelmsen and others, also letters read from several who by reason of distance were unable to attend. Mr. and Mrs. Petersen have been blessed with five children and eight grandchildren, all living and most of them present.

Friends presented them with flowers in addition to a sum of \$200.00 for the purpose of a Golden Wedding honeymoon.

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$1.00 per year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1947 at the Post Office at Blair, Nebraska, under Act of March 3, 1879.

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JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

HELP YOUR PASTOR TO BE A GOOD LEADER

Congregations must be led. The pastor is called by God and by the congregation to be the leader. He is a servant. He is not the servant of the congregation in the ordinary sense. He is God's servant in the congregation. He is a frail human being with a great responsibility placed upon him by God. He often performs his ministry with fear and trembling. He gets downhearted more often than the members know. For he is a lonely man in many ways. When he gets the "blues" he finds strength and help in the Bible and in prayer. He examines himself and his motives. For he cannot truly work without a good conscience. But when he has a good conscience, he serves with boldness. There may be some opposition here and some dissatisfaction there. But the pastor does not let that influence him. He is called to serve all with the same gospel and with the same spirit.

But the minister is a man who is constantly in need of prayer. Members who pray for the pastor will find that they will be spiritually blessed. His sermons will get to mean more to them.

He is also a man, who needs encouragement from his members. It is a great help to him, when they show him that they appreciate him. This appreciation need not be in gifts, but a word of encouragement now and then will help him over many rough places.

The Pastor's Problems Are Many

When pastors get together they naturally talk about their work. Church members will be interested in how they advise one another. The American Lutheran recently had an article in which one pastor writes to other pastors. Here are some quotations from his article:

"If the minister is to serve wisely, he must survey the total potential of Christian service; he must analyze and evaluate the various programs that are offered to his people, comparing their urgency and their importance in the total advancement of the Kingdom. He must consider them earnestly in relation to his congregation's obligation, ability, and readiness for each task proposed.

"The Christian pastor must carefully balance his promotion of the church's service to individual members and the individual's service to the church. As the appointed spiritual leader of the congregation, he must analyze the total opportunity offered by association with the church-at-large and he must integrate the "broader programs" of joint Christian endeavor into the pattern of his congregation's organization, planning, and programming.

"Even more than the attainment of cooperation in church-work or the accomplishment of specific tasks, the pastor's purpose must be to develop a spirit of wisdom and dedication that will lend motivation to his member's life and to his service. The act or the program that goes forward in the church, but leaves the hearts of people behind, is—in the final analysis—not an ac-

complishment in the Kingdom.

"Various problems plague the pastor in the discharge of these responsibilities:

"Specialization. In an age that boasts of its development of specialists, the pastor, too, may be tempted to become a specialist in a particular area of Christian service. But he must not assume that all the people he serves have the same interests or talents or opportunities as he. The congregation is not a tool for the development of the pastor's capacities; the pastor is the agent in the promotion of the congregation's service to the Lord. A pastor may assert particular gifts and interests, but his primary specialty must be service to the Christians who have called him to give them spiritual direction in every area of their life.

"Pressure groups. As the service of the church has become more comprehensive and more complex, it has become necessary to delegate responsibilities to various groups who can concentrate on the development of specific programs or policies in the church. But the Kingdom will not be served if we break it up into little kingdoms, warring against one another for advancement and prestige and influence.

"Officials and boards selected to represent congregations in the development of particular fields ought always remember their first loyalty is to the Lord and to His total purpose and program among men; their second responsibility is to the congregations and to the members whom they have been called to serve; and their third is to the specific plans and program which they have developed. A board that has grown touchy about criticism or which shows an unwillingness to allow a thorough study of its suggestions, has probably forgotten its original assignment and responsibility.

"Human nature persists in Christians, and the pastor must be conscious of the frailty of men that leads them to believe the work they are doing and the plans they have formulated are the world's and the church's most important! He must sift suggestions and recommendations carefully before he throws the full weight of his support to specific programs and plans.

Overestimation or underestimation of the congregation. The congregation as a whole will not be as quick to grasp plans, or to grow enthusiastic, or to undertake wholehearted service as its leadership. The pastor must not be misled by the fervor of the upper 5-10%. He serves also the 90-95% who are slower, who require patient encouragement and planned enlightenment.

"But a congregation is not as slow as its lower 30% either—and the pastor dare not use them as the standard of his congregation's ability or grasp of the situation. No leader will want to stifle the enthusiasm or aggressiveness of his more consecrated people . . . not if their interests and efforts can be channeled into positive service."

Thus one pastor spoke to a number of other pastors. It seems to us his counsel is wise. The good church member will understand this and be more appreciative of his pastor's efforts. Yes, he will encourage him more and pray more for him, because he understands.

Church News from here and there

RELIGIOUS LITERATURE WITHHELD FROM LUTHERANS IN SIBERIA

Religious books and literature sent to Lutheran congregations in Siberia from West Germany are no longer reaching the addressees, Protestant sources in West Germany reported.

They said the material had been sent to Siberia in great quantities during the past several months, but letters from the addressees have complained they have stopped getting it.

The sources said the letters reported that Soviet authorities have meanwhile distributed to the former recipients a list of other German publications to which they may subscribe. The publications, they said, range from the Communist Party organ, Neues Deutschland, to East German sports magazines, and do not include religious publications.

According to the Protestant sources, the complaints from the Siberian congregations came only a few months after Hilfswerk, welfare agency of the Evangelical Church in Germany, had announced a flood of letters from the Lutheran groups acknowledging shipments of Bibles and religious literature and asking for more. The shipments were sent by friends and relatives of the Siberian Lutherans through the Hilfswerk.

The letters, the Protestant sources said, confirmed that thousands of Lutheran families, formerly living on the Volga River and in the Caucasus Mountains and other regions of Russia, had maintained a church life despite their isolation and distress of the past 20 years.

There are an estimated one million persons of German ethnic origin in Siberia and many of them have kept up their Lutheran tradition, the sources explained. They said that as a result of the Soviet government's amnesty laws of 1955 which restored their civic rights and granted them religious freedom, the Lutherans in Siberia are now able to develop their church life more freely.

Last August, the sources said, Pastor Eugen Bachmann of Akmolinsk, in Siberia, reported that the local Lutheran parish had been officially registered by the Soviet authorities and he himself had received State recognition as pastor of the congregation.

The Lutheran Church in Russia was forcibly dissolved in 1938 and most of its members imprisoned or forced to scatter over the country. First reports on the Lutheran groups came from returning prisoners of war repatriated from the Soviet Union early in 1956. The POWs said some Lutheran groups in Russia had preserved their tradition and faith by meeting and holding services in private rooms and cellars.

At the turn of the century, the Russian Lutheran Church consisted of five districts. Three of them comprised what later became the Baltic States, while two—St. Petersburg and Moscow—covered the area of Russia proper. The Moscow district was the biggest Lutheran district in the world, covering an area of millions of square miles and including the whole of Central, Eastern and Asiatic Russia. The Church's last bishop, Dr. Malmgren, was expelled in 1935 and died in 1946 at Leipzig, in the Soviet Zone of Germany.

LUTHERANS REPORT ON 1957 CLOTHING COLLECTION

A total of 2,463,189 pounds of clothing for overseas needy was collected by United States Lutherans in response to the 1957 Thanksgiving Clothing Appeal of Lutheran World Relief, it was announced at New York.

Bernard A. Confer, executive secretary of LWR, said the amount was about 13 per cent below the 1956 figure of 2,847,313 pounds, but well above the average year. He said added impetus was given to the 1956 drive because of the anti-Soviet abortive revolt in Hungary in October of that year.

The relief agency serves the eight-member Church bodies of the National Lutheran Council and the Board of World Relief of the Lutheran Church-Missouri Synod.

EAST GERMAN CDU URGES 'NORMAL' CHURCH-STATE RELATIONS

A statement urging Churches in East Germany to do everything possible to establish "normal relations" with the government was adopted at a conference of the Christian Democratic Union of the Soviet Zone held at Leipzig.

The East German CDU, originally a branch of the West German party of the same name headed by Chancellor Konrad Adenauer, is primarily an organization which attempts to rally Soviet Zone Christians behind the Communist program.

The statement said the Church should "adopt a positive attitude toward government policies" in the Soviet Zone.

"We Christians," it said "must tolerate having the values of our Faith continuously misused for embellishing un-Christian policies."

GERMAN BISHOPS ASSAIL 'FLOOD' OF MIXED MARRIAGES

The German Roman Catholic hierarchy, in a joint pastoral letter read in churches throughout East and West Germany, urged Catholics to halt the "flood" of mixed marriages in the country.

It stressed that those who warn against mixed marriage do not disturb Protestant-Catholic relations in Germany, since non-Catholic bodies are worried about such unions and feel that marriage "is not a good basis for a meeting of the confessions."

The pastoral said it was not intended for those already living in mixed marriage but for those "who stand at the door of such a marriage and have growing children."

"Those living in mixed marriage," it said, "suffer more than others from the plight of a divided faith, often even more than they are able to bear. Warnings against mixed marriage help guard against such distress and the conscientious conflicts involved and thus serve religious peace."

The pastoral said that religion among spouses of the same faith is a strong tie of harmony, happiness and comfort, but in mixed unions it is a source of discord and disturbance.

It warned that statistics show that divorces occur much more frequently in mixed marriages and that they so "bring unrest into the lives of children, more than half of whom become lost to the Church."

"As a rule," the pastoral said, "the third generation following a mixed marriage is no longer Catholic."

The bishops urged parents to caution their children against steady friendships with young people of other faiths, "because once feelings of affection and love get the upper hand

deprive them of clearness of thought and drive them into self-deception."

It is only with painful tolerance that the Church allows mixed marriages at all, since otherwise the situation would get even worse," the bishops declared.

RELIGIOUS ISSUE RAISED

Potential Roman Catholic candidates for President or Vice President of the U. S. should publicly state their views on state-church ties, a statement issued by officers of POAU this month declared. Such candidates should announce their attitude on a Roman Catholic "boycott" of public schools, proposals for using public funds to aid sectarian schools, and appointment of a U. S. ambassador to the Vatican.

The organization denied any anti-Catholic bias in its request, saying that "millions of American Catholics are in complete agreement on matters of church-state separation with their fellow citizens of other faiths." It added, however, that some Roman Catholic leaders have advocated grant of public funds to parochial schools and have favored the Vatican embassy.

Officials of the organizations said possible Roman Catholic candidates in 1960 might be Senator John F. Kennedy of Massachusetts or General Alfred M. Gruenther, former Supreme Allied Commander in Europe who now is president of the American Red Cross. General Gruenther has called for honors about his political ambitions fantastic."

CHURCH CONSTRUCTION IN 1957

Washington, D. C. (RNS)—Church construction set an all-time record in 1957, with \$868,000,000 of new buildings put in place by America's churches and synagogues, the Departments of Commerce and Labor reported here. The new record surpassed the old, set in 1956, by exactly \$100,000,000. Church construction reached a new high for the month of December, totaling \$74,000,000, an increase of \$3,000,000 over the mark established in December, 1956.

Construction by private schools and colleges, many of which are church-related, dropped three per cent in 1957, but still topped half a billion dollars, the government report said. New construction by the nonpublic school system totaled \$519,000,000, compared with 536,000,000 in 1956. In December construction totaled \$44,000,000, some \$2,000,000 less than the same month a year ago.

COLO. LEGISLATURE URGED TO MAKE MARRIAGE COUNSELING COMPULSORY

In a move favored by Colorado religious groups, Gov. Steve McNichols asked the state legislature to consider making counseling of couples before marriage compulsory.

"Perhaps," he said in his message to the opening session of the legislature, "we would give the couples who are not suited to each other more time to discover that fact before it was too late."

However, he suggested that the lawmakers may prefer to set up a committee to study the matter further and to defer legislation until 1959.

Governor McNichols last year vetoed a divorce bill which did not make counseling mandatory. Church groups had recommended the veto.

CBC MUST STAND TRIAL FOR SUNDAY WORK

The Canadian Broadcasting Company lost its bid to avoid standing trial at Toronto, Ont. for alleged violation of the Lord's Day Act of Canada.

The Ontario Appeal Court ruled 3 to 2 that the CBC must stand trial

on a charge of putting its staff to work on Sundays despite the company's appeal that, as a government-owned firm, it was an agent of the Queen and "the Queen can do no wrong."

Also to be tried on similar charges are three Toronto newspapers and a Toronto radio station, CKEY.

Three judges of the Appeal Court said the CBC was bound by the Lord's Day Act of 1906 which forbids Sunday work except that "of necessity." The other two disagreed and said that revision of the act might now be in the public interest.

Attorney General Kelso Roberts of Ontario filed the charges against the five defendants last March following publication by one of the newspapers, the Toronto Telegram, of a Sunday edition. The edition was suspended due to what the publisher called "disappointing circulation."

Also charged are the Toronto Star and the Toronto Globe and Mail.

Although the Lord's Day Act is a federal statute, each of the ten provinces has power to legislate exceptions to it.

THE WRESTLER

By S. T. Eward

"A VITAL REVIVAL"

"Before you can tithe you must know what the most important thing is in your life." This is one of the several pungent quotes in the Christian Herald condensed article in the January, 1958 Reader's Digest, entitled "Modern Tithing—A Vital Revival."

The quotation is from a housewife who had discovered what it means to tithe by experience. Her statement suggests that there had been some wrestling with the question of tithing. She had asked, "Do I have to tithe?" "Is it a law?" "Can I be saved without tithing?" or "Is salvation not by faith, and not by tithing?" Other questions raised by the wrestler when he is faced with the tithe could be added to this list.

The Digest article is a story of the "new life" which came into a group of churches as a result of tithing. It was one way of planning how much they were going to give to the church. The tithe is that. To tithe is to plan what you will give to God and His Church. A church member cannot tithe unless he plans, and usually will tithe if he will plan his giving. Herein lies the heart of the problem. Planning!

The plan used in the Michigan churches defined the tithe specifically. Tithers were told that the "tenth" was to be applied to income after

taxes; not to gross income. They were also told that they could give half of the tithe to their own church and half to other benevolences, non-church. To encourage as many as possible, those who still were reluctant, were encouraged to begin with less than ten percent and work up to the full tenth.

The important undergirding principle in this was to encourage people to plan! These churches discovered that the reason for failures to give more to the church was the failure to plan ahead.

Reprints of the article are available (Postpaid) at \$10.00 per 500 or \$17.00 per 1000, from The Reader's Digest, Pleasantville, N. Y.

One of the significant results of the tithing reported was that persons who tithe change their attitude to the church and their relationship to the church. Some said "It has made the church a part of us."

One of the reasons for having a stewardship committee in each parish is to help the members plan their giving and their serving. This they do through education about the nature and importance of the work of the church and by confronting members with pledge cards on which they may commit themselves in writing. This is planning!

A glimpse within the prison

What Am I Fighting For?

By Chaplain E. W. LeVine

There was a loud, clear bell that cut through the morning air like the sharp command of a drill sergeant. The rustle of men stirring could be heard in the long, gloomy corridor of the prison cell-block. A light went on here; another a few cells down, and then another and another. And then the guard of the cell-block called out: "All who's going to Chapel fall out!"

Cell doors opened with loud clangs, one by one, spaced four and five cells apart. From one of these a young man in his early twenties came out and stood hesitantly on the gallery which fronted the long tier of cells.

This young man's name is Joe. Joe had talked with the Chaplain several days before, and after a man to man discussion had consented to attend Chapel for the first time in his life. As he stood there he was suddenly confronted with burly jestings of his fellow inmates.

"Joe," said one, "I didn't know you were a knee-bender."

Another said, "Say, who you trying to impress?"

And still another said, "Well, we all have to fall sometime."

This was just too much for Joe, so he returned to his cell—confused and embittered. When he had talked with the Chaplain, he had been imbued with a willingness to fight for what was right—he didn't know why—not then, and surely not now. So he asked himself the question as he stood there in his

cell. "Just what am I fighting for? For the salvation of my soul? My mind? For the winning of a tolerance and compassion that doesn't exist?" It was no use. No one cared, anyway. That was it. No one cared.

A few years back, Joe was a young man who had finished high school, not on the honor list, but an average student. Upon completion of his studies he had obtained employment in one of the many factories of the city. One night Joe met a group of men who were going out on the town.

"Come on, Joe, be one of us tonight," said Tracy. "We'll have some fun, go places and do things."

So Joe went out, did things and went places, and the last place he went that night was to jail. When he came to he was in the county jail, his face and hands caked with blood and his head feeling twice its normal size. What had happened? Joe was soon to learn, because a key turned in his cell lock and a well-dressed man stepped through. He was a lawyer.

Joe had gone with his friends from bar to bar, and someone had dared the gang to rob a safe in a large wholesale warehouse. The job was done, but Joe was slow in getting out. His attorney told him not to worry, and especially not to say anything to anyone. This was Joe's start on his way to prison, unknown to him but a sure thing from the standpoint of the District Attorney. Joe was duly sentenced to a term of from five to fifteen years and became just one of the many thousands of men who are serving time for a mistake, either wilfully, or, as in Joe's case, unthinkingly.

In the long hours that are spent alone in a cell, separated from family and friends, from society as a whole, disarranged thoughts become man's worst enemy, and once allowed to seep in and become the order of thinking it is a most difficult thing to correct. Why are our mental wards jammed with patients today? Why are our prisons filled to capacity and more prisons being

Pastor LeVine is chaplain in the State House of Correction, Marquette, Mich. He is one of our younger pastors, who became prison chaplain August 1, 1957.

built, larger each time? Where is the end to be? What can be done to correct this situation?

Joe was not a member of a church, nor did he attend before he entered prison. Spiritual influence was also absent from his life in prison. But someone had suggested to him that he see his Chaplain and he did. In the interviews which followed Joe was shown that with the love of God, his life could become more meaningful; establish for him a purpose for his existence. The Chaplain can do a fine job of counseling men but outside influences cause new conflicts, bring about new tensions unknown to others who are not in these circumstances, who do not have to face the jibes of one's fellow men for their leanings toward Spiritual comfort, toward a faith. So Joe in his confusion forgot, or discarded, the counseling of his Chaplain; forgot the essence, substance, existence, the infinite power of believing, the reliance upon God when the heart is sick and the mind distraught.

The Chaplain of a prison is confronted with many similar cases. Time and time again he finds that men are willing to confide, but for some reason, because of an occurrence in their past lives, trusting others, or even trusting God, has become a forgotten virtue. After a number of interviews, when the whole story has been told, the man sighs with relief, for a burden, a cross, has been lifted. It is at this point that the building of the man's new life can begin.

It should be remembered that nearly all men in prison want to get out, to live again as free men and out of their desperation to find the paths of decency and happiness they may eventually turn to God. Persons who have lived inside the

(Continued on Page 13)

The American Lutheran Church

The pictures on this page give a glimpse of some of the men at work in producing the plan of the new church. The whole plan will be in the press late this month. That readers may get an idea of the nature of this new church, we present the first four articles of the constitution.

In the Name of the Father and of the Son and of the Holy Spirit. Amen.

PREAMBLE

With confident reliance upon the Holy Spirit by whom we are drawn to one another; believing in the holy, universal, and apostolic church of which Jesus Christ is the head; mindful of our own inadequacy, with unwavering conviction concerning the destiny and duty of the church: We, the congregations which have adopted this Constitution, in order to serve more effectively the Triune God—Father, Son and Holy Spirit, do enter into this fellowship to extend the unity of faith which exists among us, and we dedicate ourselves to proclaim in word and deed, on this continent and throughout the world, the Gospel of forgiveness and reconciliation, everlasting through Jesus Christ our Lord.

Article I NAME

The name of this Church shall be The American Lutheran Church.

Article II HEADQUARTERS

The headquarters and principal place of business of The American Lutheran Church shall be Minneapolis,

Article III PURPOSE

Section 1. The American Lutheran Church, a union of congregations to which the Gospel of reconciliation has been given, seeks to focus and coordinate the purposes and resources of the congregations to the end that the Triune God may be more fully known among men through a faithful ministry of Word and Sacrament. The American Lutheran Church dedicates itself to bear witness to the Christian faith in fullness and purity, and to serve and extend the unity of that faith.

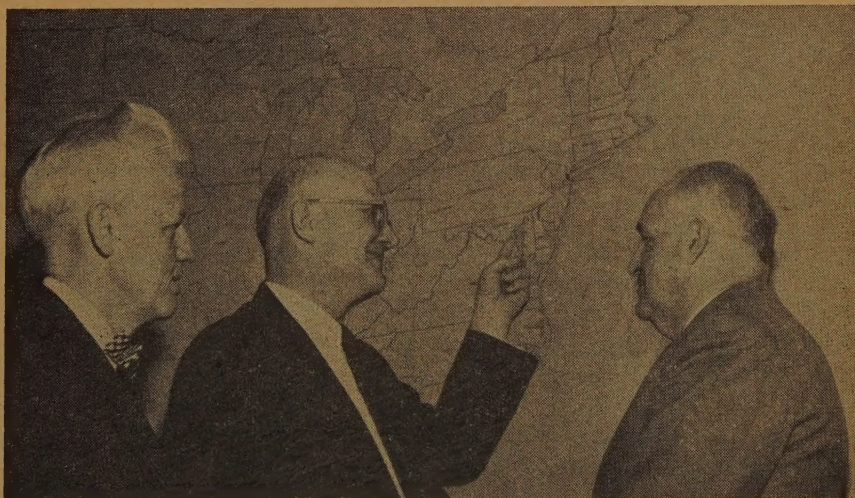
Section 2. The specific purpose of the American Lutheran Church is the proclamation and propagation of the Christian faith, and the quickening and sanctification of the members of the congregations through the use of



The three synodical presidents at the final Joint Committee meeting, Columbus, Ohio, Jan. 8-10. From left to right, Dr. William Larsen (UEL), Dr. Henry F. Schuh (ALC), Dr. Fredrik A. Schiotz (ELC).



After meeting 14 times in the last seven months the Editing Committee of the Joint Union Committee put its final touches on the union documents after the JUC meeting Jan. 8-10. Left to right: Dr. O. G. Malmin (ELC), secretary; Rev. Lawrence Siersbeck (UEL), and Dr. Bernhard J. Holm (ALC) chairman.



Budget Committee members Raymond Olson (ELC), H. C. Jersild (UEL), and R. H. Schmidt (ALC) are shown discussing the Washington location as one of the six regional offices for TALC as approved at the last meeting of the JUC.

the Means of Grace. Therefore it shall

- (1) Establish congregations and missions on this continent and throughout the world as centers for the administration of Word and Sacrament, for Christian evangelism, and for Christian fellowship and growth.
- (2) Train, certify, and discipline an ordained ministry for the administration of the Means of Grace.
- (3) Assist the congregations in the nurture of the children and youth in the covenant of their Baptism that they may grow in Christian faith and life.
- (4) Develop and maintain theological seminaries, colleges, and other educational institutions.
- (5) Study the problems of contemporary life and society in the light of the Word of God, in order to make its contribution toward solving these problems.
- (6) Develop programs and support social service agencies for the promotion of human welfare.
- (7) Publish and distribute Christian literature, music, art, and related materials.
- (8) Establish pensions and in other ways provide assistance for clergy and eligible laity and for their widows.
- (9) Establish and maintain proper relationships with other Churches and councils of Churches.

Article IV CONFESSION

Section 1. The American Lutheran Church accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God, and submits to this as the only infallible authority in all matters of faith and life.

Section 2. As brief and true statements of the doctrines of the Word of God, the Church accepts and confesses the following Symbols, subscription to which shall be required of all its members, both congregations and individuals:

- (1) The ancient ecumenical Creeds: the Apostolic, the Nicene, and the Athanasian;
- (2) The Unaltered Augsburg Confession and Luther's Small Catechism.

Section 3. As further elaboration of and in accord with these Lutheran Symbols, the Church also receives the other documents in the Book of Con-

"Joe, A Man's Man of God"

Editor, The Ansgar Lutheran
Sir:

It is good to have Joe in my congregation. There are two good reasons for this. (A) He is a man of God. (B) He is a man's man.

This Joe, besides being our best Sunday school teacher, also serves on the church council. When he expresses an opinion, his premise is invariably Christian. I do not recall ever hearing him speak with a petty, selfish motive. Moreover, when he speaks, his thoughts and words are such that even a clergyman could envy him his familiar, yet profoundly respectful, treatment of the most basic Christian reasons for plain ordinary church work.

Manly men listen to Joe. He speaks their language. Admittedly, the other fellows have a rough time arguing with him because he has a way of humbly and unconsciously insisting that Christian premises be back of their thinking. Pros or cons which do not have Christian premises he quickly demolishes—and usually makes their proponents like it. Joe, you see, is no Holy Roller or Jehovah's witness who adores the letter of the law more than God. Joe possesses the grace of being a sound evangelical Christian.

Joe is a laborer who works outside with his hands. He has no college education, but his intellect is sharp and it is always ready for service in the Kingdom. He comes closer than any other man I have known, to fulfilling St. Paul's admonition to Timothy about being "instant in season and out of season."

The fact that Joe was in the Seabees, likes to hunt, likes baseball, and has a ruddy complexion is not what makes him a man's man of God. No, it is not his physical qualities or skills that have made him such a man. His strength lies in another God-given talent.— **Joe is brave!** He has guts! He stands for his Christian convictions.

And here is the miracle: Joe became brave when he became a Christian. It seems that his talent for real honest-to-goodness courage lay dormant until Christ opened the door to Joe's soul and walked in. Once in, Christ gave him a truly manly heart. The Lord made him a man. And Joe has that profoundly valuable quality of making other Christian men want to do brave things. He draws men to him, and turns them over to Christ. He's manly. He's a man's man of God.

Here's to the Joes in our churches!

Yours,

Scrip Sundry

cord of 1580: the Apology, Luther's Large Catechism, the Smalcald Articles, and the Formula of Concord; and recognizes them as normative for its theology.

Section 4. The American Lutheran Church accepts without reservation the symbolical books of the evangelical Lutheran Church, not insofar as but because they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the evangelical Lutheran Church.

BOOK REVIEWS

Christ be with me

By Walter Russell Bowie, Abingdon Press, 137 pages, \$1.75.

This is a book of 31 daily meditations and personal prayers. Each meditation has a very clear message. It is inspirational and helpful. It is different from the daily meditations

that cover 365 days of the year. Sunday meditations are necessarily short. The present meditations are 3-4 small pages in length, about one page in The Ansgar Lutheran. They can be read over and over again. And no doubt the user will find them more dear each time he reads them. —J. M. J.

Resources for Sermon Preparation

By David A. MacLennan, Westminster Press, 239 pages, \$3.75.

I have read and reviewed two previous books by this author, "Entrust with the Gospel," and "Pastor Preaching." They are very valuable. MacLennan has a way of stating the truth that it stimulates you. The present volume will be read with joy by every pastor. The author writes stimulating suggestions covering the whole church year. His suggestions are Christ centered, and they are so alive and to the point, that they cannot fail to stimulate the man who looks for a fresh approach to his text. —J. M. J.

CHURCH FEDERATION COPEs WITH GROWING DIVORCE RATE

With more than one out of three marriages since 1949 in the Indianapolis area ending in divorce, the Church Federation of Greater Indianapolis is trying to discover what to do about it.

One answer, studied at a family life clinic sponsored by the federation, was to provide sufficient facilities for pre-marital and marital counseling.

Figures were gathered in Marion County, in which Indianapolis is situated, by a 100-member study committee during a year of scrutinizing population statistics and investigation of social conditions in the city and its suburbs.

William A. Baker, director of the Family Service Association of Indianapolis, said the study showed that health, welfare and recreational agencies need to make increased use of the community resources of churches in helping provide solutions for family problems.

At the same time, he told the representatives of 86 churches, the churches should turn more often to community agencies for assistance in aiding their families. He deplored the "lack of cooperation" between the church and community groups.

Other conditions revealed by the study of 1,058 divorce cases heard in one room of Marion County Superior Court between September, 1953, and June, 1956, were reported by Mr. Baker as:

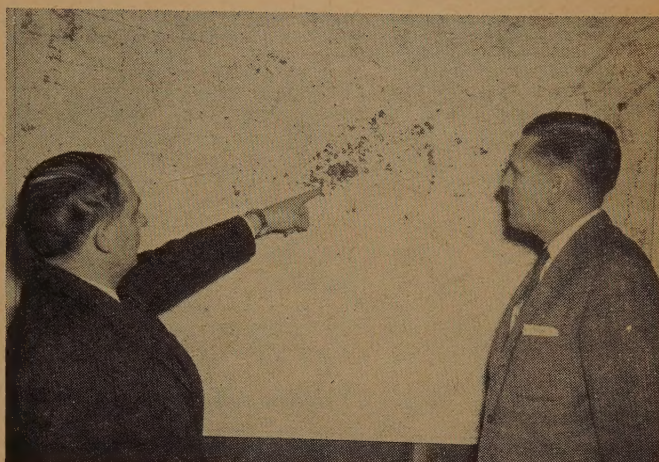
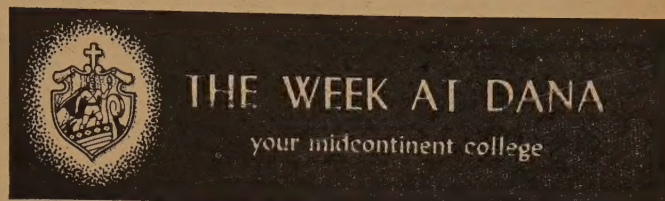
The majority — 54 per cent — of the divorces involved minor children, and in 89.3 per cent of these cases, the mother was awarded custody regardless of which parent was "the guilty party."

In only 4.1 per cent of the cases was divorce contested, and the age of the wife at the time of the marriage seemed to have no bearing on the chances of the marriage to survive.

Of eight legal grounds for divorce in Indiana, one was named in 94.7 per cent of the cases. This was "cruel and inhuman treatment."

Problems of families related to participating churches were studied in another survey. One-fifth of the families listed "interference" of television as the chief parent-child problem.

Another fifth listed "little time together with family" as a problem, but only six per cent said that "tension caused by overcrowding in the home" was a problem.



Langenfeld (right) and Simon Korshoj, Blair campaign chairman.

With the campus divisions of the Dana Development drive putting the final touches on their campaign, the city of Blair is readying for its effort.

Mr. Byron Langenfeld of Racine, Wisconsin, vice-chairman of the Board of Trustees, has accepted the position as National Chairman of the Dana Development Program. Mr. Langenfeld, who himself graduated from Dana, was in Blair last week to confer with leaders of the Blair campaign. The three Blair divisions will get underway in February.

Some time ago, Mr. Langenfeld spoke in the Dana Chapel. His message was printed in full in the last *Alumnus* magazine. A condensation of that article follows:

"... 'According to your faith be it done unto you.' As He always does, here Jesus goes right to the heart of things. It is not a question of health or wealth or knowledge or strength—but faith, faith in God. Faith is the hub of the wheel. All these other things are no more than spokes.

"The principle of faith in God is always the same—for a life, for a school, for a church, for a nation . . .

"We are now planning a greater Dana. The big question is not where we will get the money, but rather whether we have the faith to grow. This school was founded on faith. Our future here is meaningless without a continuance of that faith."

THE LUTHER LEAGUE

John W. Nielsen, Editor

LINES From OUR YOUTH DIRECTOR

ALL LUTHERAN YOUTH LEADERS COUNCIL MEETS

Hancock, Michigan on the Upper Peninsula, headquarters of the Suomi Synod, was the scene of the 1958 annual meeting of the All Lutheran Youth Leaders' Council January 6-9.

Those who arrived early were fortunate because a blizzard set in during the night of January 5th grounding planes, stalling cars, and disrupting bus and train schedules. The storm brought about 18 inches of snow which, added to the 12 inches already on the ground, transformed the whole area in to a glorious winter wonderland.

The conference began with a review of the 1957 Youth Visitation program held in connection with the L.W.F. Assembly. Each of the groups represented had entertained from two to thirteen guests from abroad.

It was most interesting to hear quotations from letters written by overseas guests after they returned home, and to review the evaluations made by youth from many lands, including our own U. S. and Canada.

Plans were made for American youth leaders to take part in a meeting to be held in Liselund, Denmark next July to plan for a continuation of an international youth exchange and Bible Study program under the auspices of the L.W.F.

The greater part of the time was given to lectures and workshops on three subjects relating to youth work:

"Christian Vocation" by Dr. John Oliver Nelson, Yale Divinity School.

"Leadership Training for Youth" by Miss Barbara R. Foster, Institute for Social Research, University of Michigan.

"Problems of Bible Camping" by Mr. Gerald Manlove, Camp Director, YMCA Metropolitan Detroit, Mich.

Here are some of the thoughts gleaned from Dr. Nelson's lectures on Christian Vocation:

The Bible describes God's call in words like these: "The word of the Lord came to . . . saying, 'Get thee up quickly'" — "Walk worthy of the vocation wherewith ye are

called" — "Every one should remain in the state in which he was called."

A call consists of seeing a need and realizing you have the equipment to meet that need.

Some people try to escape from "secular" work by going into the ministry and some to escape from the ministry by going into some other type of work.

If Christian worship and preaching were more effective there would not be so many people in need of counseling by the pastor during the week.

Vocational guidance is the response of a world in which there is no real sense of vocation. Christian vocation is not at home in this climate.

When we emphasize that God calls men into the ministry we leave the impression that a person does not need a call from God to be an engineer or teacher.

The doctrine of vocation is expressed in the words: "The earth is the Lord's and the fulness thereof, the world and those who dwell therein."

It is the responsibility of the Church to announce in this generation this truth of Christian vocation and to press for a commitment of the whole life to God including one's work, home life, etc.

Miss Foster's lectures dealt with ways in which the discoveries of group dynamics can be applied to church groups by training leaders who know how to use these techniques.

Mr. Manlove gave some very good suggestions on how Bible Camps may improve their programs and facilities.

Our Luther League was represented by Pastor LeRoy Andersen and the undersigned. As usual the conference provided opportunity to exchange ideas and to examine materials produced in the past year.

—George J. Robertson

REMEMBER:

Youth Sunday—

February 23, 1958

THEME:

"Filled with the Spirit"

Ephesians 5:15-20



All Lutheran Youth Leaders Council, with speakers and hosts, at Suomi College, Hancock, Michigan

PROMPTED BY COMPASSION

The story goes that Henry the Eighth wandering one day in the streets of London in disguise, was met at a bridgefoot by some of the watch, and not giving a good account of himself was carried off to the Poultry Compter, and shut up for the night without fire or ale. On his liberation, he made a grant of thirty chaldrons of coal and a quantity of bread for the solace of eight prisoners in the Compter. Experience brings tenderly love. Those who have felt sharp afflictions, terrible convictions, racking doubts and violent temptations, will be jealous in helping those of a similar condition. It were well if the great Head of the church would put unsympathetic Christians into the Compter for a season until they can weep with those who weep.

—Spurgeon

YOUTH OFFICE BULLETIN BOARD

A NEW BOOK

"Teen-ager, Christ Is For You" is the title of an 83-page book by Walter Riess. Paper bound, it sells for just \$1.00. Order from LUTHERAN PUBLISHING HOUSE, Blair, Nebr.

A helpful book "for all teen-agers who seem not quite sure about Jesus Christ."

Contains 16 short chapters on problems which trouble many young people.

Place in your League library.

Would make a meaningful gift.

BY THE FIRESIDE

COMMIT

By Allan R. Galbraith

When shadows cloud the way ahead,
And mists obscure the sea,
A still, small voice dispels the gloom:
"Commit thy way to Me."

When tears of disappointment come,
And gloom is all we see,
Like sweetest balm the answer falls:
"Commit thy way to Me."

When nerves of tension rule the mind,
And reason seems to flee,
The Great Physician whispers still:
"Commit it all to Me."

When friendships break, and friends
forsake,
And tears are falling free,
'Tis then the Friend of friends en-
treats:
"Commit thy way to Me."

And when we reach the end of life,
And face eternity,
His promise still shall conquer strife:
"Commit it all to Me."

GOD'S PLAN

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite
whole!

A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the
stitch is lost,

Or marred where the tangled threads
have crossed;

And each life that fails of its true
intent

Mars the perfect plan that its Maker
meant.

—Susan Coolidge

PARTNERSHIP

By Anna M. Priestley

Who leads his flocks and herds
Home to the fold
Walks in the steps of that
Shepherd of old.

Who waters growing trees
Set by his hand,
Lives in their lives as long
As they shall stand.

Who plants and tends a field
Is one with God,
Partner in bringing life
Out of the sod.

—The Ambassador

DARE TO BE COURTEOUS!

James Thomas Fields, one-time edi-
tor of "The Atlantic Monthly," wrote
a piece on courtesy in which he said,
"Courtesy gives its owner passport
'round the world,'" and "transmutes
aliens into trusting friends." Mr.
Fields might have told us, too, that
courtesy works as effectively for per-
sons who aren't going anywhere!

Courtesy is to a person what fra-
grance is to a flower. It is a "plus"
of personality—a grace that is be-
coming to any person, no matter what
his station in life may be. It is a
badge of self-respect, not just respect
for others. Only persons who are
sure of themselves can ever be gen-
uinely courteous to others.

One should not confuse courtesy
with politeness or good manners; such
attributes vary from country to coun-
try. Courtesy is an innate sense of
kindness that adapts itself readily
to varying situations. It is thought-
fulness in action. It is never an af-
fection. A truly courteous person is
as courteous to some one he is not
trying to impress as he is to one
whose high opinion he covets.

Some people seem embarrassed to
be caught being courteous. They fear
people will think they are putting
on airs. Quite the contrary is true. If
you are self-respecting gracious and
kind—inside—you are only behaving
naturally when you are courteous;
you are masquerading when you are
not. So dare to be as fine a person
as you really are!

—Whatsoever Things

Love that is hoarded, moulds at last
Until we know some day
The only thing we ever have
Is what we give away.
And kindness that is never used
But hidden all alone
Will slowly harden till it is
As hard as any stone.
It is the things we always hold
That we will lose some day;
The only things we ever keep
Are what we give away.

—Louis Ginsberg

If you fool the people to get their
money, that's fraud, and you can be
jailed; but if you do it to get their
votes, that's shrewd politics.

GIVE GOD TIME

The late Dr. Jowett said that
was once in a most pitiful perplexity
and consulted Dr. Berry, of Wolv-
hampton. "What would you do
you were in my place?" he entreat-
ed. "I don't know, Jowett, I am not there
and you are not there yet. When
you have to act?" "On Friday," Dr.
Jowett replied. "Then you will find
your way perfectly clear on Friday."
The Lord will not fail you," answered
Dr. Berry. And, sure enough, on Friday
all was plain.

One of the very greatest and wisest
of all Queen Victoria's diplomats had
left it on record that it became a
inveterate habit of his mind never
to allow any opinion on any subject
to crystallize until it became neces-
sary to arrive at a practical decision.

Give God time, and even when the
knife flashes in the air the ram will
be seen caught in the thicket.

Give God time, and even when the
Pharaoh's host is on Israel's heels,
path through the waters will be sud-
denly opened.

Give God time, and when the bottom
of the brook is dry, Elijah will hear
the guiding voice.

—F. W. Boreham

OR PAY UP

An intimation to slow-paying cus-
tomers given by a country shopkeep-
er:

"All persons indebted to our shop
are required to call and settle. As
debted to our shop and not know-
ing it are requested to call and find
out. Those knowing themselves in-
debted and not wishing to call are
requested to remain in one place long
enough for us to catch them."

"And who's fishing here, me boy?"
demanded Paddy.

"You are!" snapped the keeper.

"Ain't that your rod stuck into the
ground there with the line dangling
in the water?"

Paddy looked hurt. "Well, now, you
honor," he said, "is it fishing I would
be in the squire's private water?
Sure, I'm sitting here reading, and
that's but a little contraption of my
own for drowning the worms that
keep annoying me."

WHAT AM I FIGHTING FOR?

(Continued from Page 6)

aiding forces of love, love of God and of their fellow men, who have never known the vague yet somber shadows of prison, cannot understand the emptiness of life in the souls of confined men, or their need. We must meet this need, and it can be done, for in God all things are possible. The main force and value of these men's lives should be faith. Someone has to believe in them. Someone has to remove the cramped, inflexible, artificial and congested disavowals of God, to weave upon their hearts the strength of Jesus Christ.

The work of prison chaplains has been going on for many years. In 1738, Charles Wesley was bringing God's word to men in the English prisons. Today, there is a great need for God-fearing men to assume the work of bringing the True Gospel to men in prisons. We can as believers in Christ Jesus, help these men find their way to God. You ask, "How can we help?" Some sects of Christendom have seen this need. They have organiz-

ed evangelism teams to bring the Word of God to men in prison. Special literature has been written by these groups, and it is not difficult to obtain subscriptions free for distribution to the men in prison. People cannot find ways to bring the fundamental truths to men by merely sitting down in their warm living rooms, satisfied that someone else is doing the work. We all must do it. Not to do it is to be less of a Christian than our faith demands.

Do our prayers challenge us to "work for the night is coming, when men shall work no more?"

Let us not forget Joe, and all the men like Joe, men who never really get acquainted with God's great love, for all these men need our prayers and actions to become strong in spite of environmental influences. If we ignore our responsibilities to these men as Christians, is it any wonder that a man like Joe can ask, "Just what am I fighting for?"

Emphasis is on each individual



WITH THE LUTHERAN MUTUAL PLAN

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LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
(4) Home Mission, (5) Indian Mission, (6) Pension Fund.
**Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Extra- Synodical**
Budget (Synodical 1957-58, Luth. World Action 1958) Previously acknowledged (January 18, 1958)	205660.13	195211.42	9670.89
Ferndale, Calif., Our Saviour's Luth. Church, Christmas offering for Home Missions \$194, General Fund \$206	400.00	400.00	
Fresno, Calif., Immanuel Ladies Aid of Easton, in memory of Mrs. Tom Berg, for Home Mission	5.00	5.00	
Fresno, Calif., Lina R. Hansen, member of Bethel Ev. Luth. of Fresno	25.00		
Fresno, Calif., Marie K. Jensen, in memory of Mrs. John Petersen, Fresno	10.00		So. 10.00
Fresno, Calif., Bethel Ev. Luth. Church	2500.00	2500.00	
Selma, Calif., Hannah S. Hansen, in memory of husband, H. P. F. Hansen, from: Rev. and Mrs. Henry Hansen, Elk Horn, Ia., \$5; Mr. and Mrs. Marion Petersen, Fresno, Calif., \$3; Mrs. Alfred Hansen, Mr. and Mrs. Richard Hansen, Mr. and Mrs. Paul Mehrten, all of Fresno-Calif., Mr. and Mrs. John Girtz, China Lake, Calif., \$10; Mr. and Mrs. Elmer Larsen, Selma, Calif., \$3 for Home Mission	21.00	21.00	
Chicago, Ill., Remitted by Emma J. Hansen, in memory of Gene Kvols of Laurel, Nebr., from: Mogensen family, Kai Andersen, John Hansen family and Fred Hansen, all members of Atonement in Chicago, for Pension Fund \$5, Old People's Home, Minden, Nebr., \$5	5.00	5.00	
LaGrange, Ill., Mrs. Anna B. Jersild	20.00		Su. 10.00
Chicago, Ill., Atonement Luth. Church, from Mrs. Anna Mikkelsen in memory of her brother, John M. Johansen, Chetek, Wis.	10.00		(F) 10.00
Cedar Falls, Ia., Mr. and Mrs. Hans C. Smith, in memory of Mrs. Cecilia Thorndahl of Eugene, Ore., \$3 each for Sudan and So. America Missions	6.00		6.00
Elk Horn, Ia., Elk Horn Luth. Church, in memory of Sena Mortensen, from relatives and friends, for Foreign Missions \$30.50; in memory of Eugene Andersen, from Mr. and Mrs. Earl R. Andersen, for So. America Mission \$10	40.50		40.50
Emmetsburg, Ia., Mrs. Marie Christensen, from friends, in memory of Edward Christensen	10.00		
Exira, Ia., Exira Luth. Brotherhood, in memory of Lars Peter Nelson, for Sudan Seminary Scholarship fund	5.00		Su. 5.00
Jacksonville, Ia., Bethlehem Luth. Church	100.00	100.00	
Marcus, Ia., Nazareth Luth. Church	100.00	100.00	
Ringsted, Ia., Women's United Mission Circle, for Japan Mission \$6.50; for Japan Mission, in memory of Alvin Glasnapp \$1, in memory of J. P. Neve \$1	8.50		Ja. 8.50
Royal, Ia., Bethlehem Luth. Church	1000.00	1000.00	
Royal, Ia., Ruth Circle of Bethlehem Luth. Church, for Chapel in Japan (this was their 1957 Project)	200.00		Ja. 200.00
Elk Horn, Ia., Elk Horn Luth. Church S. S., for Santal Mission, from Christmas offering and birthday bank \$215; Japan Mission \$87; Sudan Mission \$87; So. America Mission \$87	476.00		476.00
Clifton, Ill., Zion Luth. Ladies Aid, birthday money for Pension Fund	15.89	15.89	
Westbrook, Me., Trinity Luth. S. S., from Christmas program for Children's Homes	72.17	72.17	
Bloomington, Minn., Trinity Luth. Church from S. S. program \$31.55, Christmas day collection \$81.25	112.80	112.80	
Northfield, Minn., St. Peter's Luth. Church, represents Hans Jensen Memorial, \$10 each for Oaks Children's Home, Pension Fund, School Fund, Home Mission, So. America, Japan, Santal and Sudan Missions and LWA	90.00	40.00	40.00
St. Peter's Luth. Church	350.00	200.00	(F) 150.00
Owatonna, Minn., Our Saviour's Luth. Church, for School Fund \$200; Pension Fund, donated by Mr. and Mrs. Peter Brosen \$20, Mrs. Armin Hellpap \$10, Mrs. Fred Rasmussen \$5	235.00	235.00	
Blair, Nebr., First Luth. Church for: Home Missions \$39.06; Sudan Mission \$23.57, Bible Camp Fund, Japan Mission \$349.64	412.27	39.06	373.21
Plainview, Nebr., Mrs. J. Will Jensen \$100, Kenneth Jensen \$100	200.00		
Penn Yan, N. Y., St. Paul's Ev. Luth. Church, from S. S. for: \$25 each to Santal, Sudan, So. America and Japan Missions \$100; from S. S. for Children's Homes \$6.08; from Luth. Guild for Pension Fund, in memory of Rev. Hans P. Berthelsen \$8.75; from St. Paul's Guild to Cherokee Indian Mission \$15.50; from Ladies Aid to Home Mission \$35; from Ladies Aid to Pension Fund \$15; General \$278.53	458.86	358.86	100.00
Eugene, Ore., Lydia Andersen, in memory of Mr. John Hansen, Oakland, Calif.	10.00		(F) 10.00
Eugene, Ore., Bethesda Luth. Ladies Aid	20.00		Sa. 20.00
Beresford, S. D., Nazareth Luth. Church, in memory of Frands Jensen, from: South Circle \$2, Evan Rasmussen \$1	3.00		
Clinton, Wis., Rev. Frank Nielsen, Pella Luth. Church in memory of Mrs. Peter Werner of Racine, Wis.	5.00		So. 5.00
Hartland, Wis., Our Savior's Luth. Church	400.00	400.00	
Warrens, Wis., Ebenezer Luth. Church	30.18		Su. 30.18
Castro Valley, Calif., Faith Luth. Church	264.41	264.41	
Oakland, Calif., Our Saviour's Luth. Church, memorial gifts as follows: in memory of Miss Mary Thompson, Westbrook, Me., from Mrs. Marie Hansen \$2; in memory of Mr. John Hansen, Oakland, Calif., from Mrs. Marie Hansen and Mr. and Mrs. Eugene Hansen \$4; in memory of Mrs. Christine Petersen, Oakland, Calif., from Mrs. Marie Hansen, Miss Marie Petersen and Mr. and Mrs. Eugene Hansen \$5	11.00		Sa. 11.00
Oakland, Calif., Christine Miller \$5, Ester Clausen \$2.50, Gertrude Christensen \$2.50, in memory of John Hansen	10.00		Ch. 10.00
Selma, Calif., Pella Ev. Luth. Church	145.00	145.00	
Selma, Calif., Pella Ev. Luth. Church, from Mr. and Mrs. Art Sorensen, in memory of H. P. F. Hanson, for Home Missions	5.00	5.00	
Denver, Colo., St. Mark's Luth. Church	135.00	100.00	(F) 35.00
Denver, Colo., Christ the King Ev. Luth. Church	303.75	116.00	(F) 25.00
Council Bluffs, Ia., Mr. and Mrs. Gus Axelsen and Mrs. Johanne Eriksen, in memory of Mrs. Hans R. Nelson, Neola, Ia.	2.00		(F) 2.00
Shelby, Ia., Mr. and Mrs. Alfred Iversen, in memory of Mrs. Hilma Nelson, Neola, Ia.	5.00		Ja. 5.00
Detroit, Mich., Northwest Trinity Luth. Church, Women's Mission Guild, from Christmas gift offering for Japan and Sudan Missions \$21 each	42.00		42.00
Edmore, Mich., Our Saviour's Luth. Church	165.95	92.35	(F) 73.60
Sleepy Eye, Minn., Trinity Luth. Church, Memorial to Missions, Mrs. Elizabeth Bock	5.00		(F) 5.00
Culbertson, Mont., Ebenezer Luth. S. S. for Children's Homes, from S. S. offering \$19.22, Congregation offering \$44.91, Birthday bank \$5.17	69.30	69.30	
Omaha, Nebr., The Danish Brotherhood in America, proceeds from annual Christmas collections for the benefit of Danish Children's Homes to which children of Danish descent are admitted	406.82	406.82	
Viborg, S. Dak., Spring Valley Luth. Church, for School Fund \$100, General Fund \$37.50, Home Missions \$37.50	175.00	175.00	
Camp Douglas, Wis., St. Peter's Luth. Church of Shennington, Wis.	100.00	100.00	
Neenah, Wis., Our Savior's Luth. Church, Senior Ladies Aid, in memory of Mrs. Henry Mortensen, for Home Mission	5.00	5.00	
TOTALS	214867.53	202295.08	11373.88

Received with thanks.

Blair, Nebraska, January 25, 1958.

P. V. Hansen, Tre

GROUND BROKEN FOR LUTHERAN LAYMEN'S LEAGUE HEADQUARTERS

In a ceremony attended by national and international officers, ground was broken at St. Louis, Mo. for a 100,000 headquarters building of the Lutheran Laymen's League, an affiliate of the Lutheran Church-Missouri Synod.

Construction of the two-story building is expected to be completed in a year. It will contain business offices, mail room, a printing department, a lunch room, a library and conference room.

GROWING IMMORALITY SEEN INCONSISTENT WITH 'RELIGIOUS REVIVAL'

While there has been an increasing interest in religion in America, it has been paralleled by a growth in immorality, Methodist Bishop Marshall R. Reed of Detroit declared at Ann Arbor, Mich.

"When a religious awakening is real, whether in the life of an individual or a community, there should be some tangible evidence of a transformed life," he said at the 19th annual Michigan Pastors' Conference.

The Christian church, with a majority of the U. S. population in its membership, "has not been distinguished by its attack upon the great social issues which involve the welfare of humanity," Bishop Reed said.

"We have seen little evidence," he went on, "of repentance and of a change of acting and thinking in this present so-called religious awakening."

Bishop Reed said he saw "no evidence of a great rush toward a united Church . . . I do not know of any denomination that is willing to give up anything for the sake of union."

CLERGYMEN DEPLORE LAVISH FLOWERS AT FUNERALS

Lavish display of flowers at funerals was opposed at Greensboro, N. C. by a Greensboro panel of two Protestant ministers, a rabbi and a Roman Catholic priest.

Panel members disagreed, however, on a discussion at an educational clinic for North Carolina funeral directors, on the efficacy of holding funeral services in funeral chapels.

On the subject of display of flowers, Mr. Hugh Dolan of St. Benedict's

Catholic church and Rabbi F. O. Rybins of Temple Emanuel deplored a tendency for friends of a bereaved family to "send flowers and absent themselves from the service."

Dr. Charles P. Bowles, of West Market St. Methodist church, said many persons who cannot afford it buy a large amount of flowers for funerals because they think it is expected of them.

Funeral chapels have relieved the churches of many responsibilities in connection with funerals, Dr. Joseph M. Garrison, of the Covenant Presbyterian church, said.

However, Dr. Bowles contended that, generally, funeral services should be held in the churches.

BOOK REVIEWS

BOOKS ON LENT

At the Foot of the Cross

By an Imprisoned Pastor Behind the Iron Curtain, Augsburg Publ. House, 210 pages, \$3.00.

This is an unusual book. The pastor, whose name cannot be revealed, is behind the iron curtain. He writes a book on the passion of Christ, and it is a very personal book. The writer talks to the Lord. Often he begins by saying "My Lord!" Thus his message becomes very effective. He is talking to men as he talks to the Lord. During Lent we should try to penetrate into the Holy of Holies. The writer of this book tries to do this. The Lord is with this man as he talks from experience. Therefore it is a book that is very convincing. — J. M. J.

Gold from Golgotha

By Russell Bradley Jones, Baker Book House, 96 pages, \$1.75.

Gold from Golgotha contains seven sermons on the seven words from the cross.

Judas, the Betrayer

By Albert Niocole, Baker Book House, 81 pages, \$1.50.

The fly-leaf of this book says it is a psychological study of Judas Iscariot. It is translated from French. The book will help the reader to understand Judas.

The Gamblers at Golgotha

By G. Hall Todd, Baker Book House, 151 pages, \$2.75.

Here we have fifteen messages built on the passion story from Palm Sunday till after Easter. The author is a keen thinker and a good observer, therefore his book is so very stimulating. The last two sermons are named, "Chosen instead of Judas," and "The Man who was not Elected." These sermons are based on the event after the death of Judas when the apostles presented Matthias and Justus to take his place. Then they cast lots and elected Matthias. It is the first time I have read sermons on these two men. They are thought provoking. —J. M. J.

ANDREW

There is no record that Andrew ever gave \$500,000 (or the equivalent) to endow a college. He had no big money. He lived by the toil of his mind and body, fishing in Galilee.

There is no record that he ever preached a great sermon. We do not know that he ever preached any sermon.

In fact, he has been called "Andrew the Ordinary."

But I like better another title he has acquired — "Andrew the Introducer." This, because, he was found two or three times introducing someone to Jesus.

It is most certain that there are many like Andrew still in the world — not able to give large money — not able to preach great sermons — or any sermons.

But are there still some who, like him, are found introducing Jesus?

Lord, teach us how to do it, and to do it.

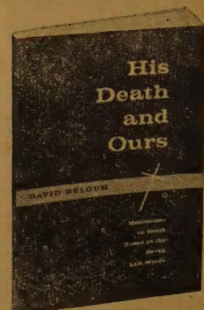
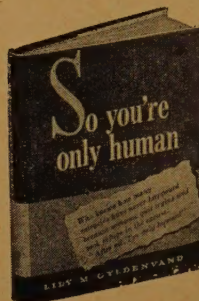
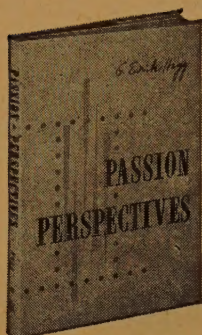
—Selected

Let me grow lovely growing old.
So many fine things to do:
Laces and ivory and gold
And silks need not be new.
And there's healing in old trees,
Old streets a glamor hold;
Why may not I, as well as these
Grow lovely, growing old?"

Go to dark Gethsemane,
Ye that feel the tempter's power
Your Redeemer's conflict see;
Watch with Him one bitter hour
Turn not from His griefs away;
Learn from Him to watch and pray.

—Selected

1958 LENTEN READING



WERE YOU THERE? by Erich H. Heintzen—In this series of nine sermons—seven for Lent, one for Maundy Thursday and one for Easter Sunday—hearers and readers become involved in the divine drama as participants, not as mere spectators. Many pointed questions are directed to the complacent Christian, with each sermon holding up the Cross as a challenge to greater heights in daily Christian living. Included with the book to give emphasis to the separate sermon themes is a set of full-color prints, 5x6½ inches, with explanatory Scripture. (C-22) Paper, \$1.50 Individual Sets of Lenten Pictures. In white envelope, \$.35 per set.

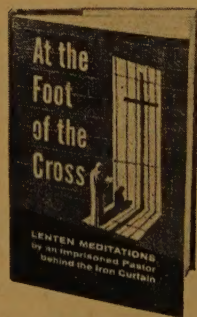
THE DEATH OF CHRIST by John Knox—A study of the Cross in New Testament history and faith, this book examines the actual historical event of the Crucifixion, then seeks to define Christ's own understanding of the meaning of His death. The author also considers what the Cross meant to the early church and what it means to us today. (A-1) \$2.75

SERMONS ON THE PASSION OF CHRIST, by Martin Luther—A rich blessing to clergy and laity alike are these 13 famous Lenten sermons by the great reformer. Underscoring once more the central significance Luther attached to the Atonement, these sermons for Holy Week provide an original source for Luther's beliefs on many doctrines. (A-6) \$2.50

CONSIDER HIM by Oliver Wyon—These three meditations on Christ's Passion have as their specific subjects the supreme moments of his life—the Upper Room, the Garden of Gethsemane, and the Cross. Written especially for Lenten use, the meditations are prefaced by a brief introduction on meditation in general during Lent, and conclude with two suggested "acts of Worship." The book derives its title from the injunction to turn our minds to Christ in meditation—to consider him instead of ourselves. With each meditation is included an appropriate reference for Bible reading and some excellent and unusual prayers.. (A-1)

Cloth Cover. 64 pages \$1.00

PASSION PERSPECTIVES by G. Erik Hogg—Intricately intermingled are the conflicting visions from Calvary which flash through these 10 contemporary sermons for Lent. Emphasizing anew that the cross of Christ must ever be grounded in the reality of human experience, these messages display significant meaning for today in the incongruity of Roads, Rites, Reeds, Robes, Realms and Revolts found in the Passion Story. Here, too, are striking lessons drawn from the discordance of Calvary's Rulers, Robbers, Realists and Revolutionists—figures not unrelated to our own day. (A-6) \$1.75



HIS DEATH AND OURS By David Beloe—"In the midst of life is the best and only way to think about and prepare for our own personal death." The author presents the death of Christ as a model for our own death. In each of the Seven Last Words he discovers a truth which can be applied to one's own thinking and preparation for death. The suggestions cover both the practical and spiritual aspects of preparation for death. (A-5) Paper,

SO YOU'RE ONLY HUMAN by Lily M. Gyldevand—A devotional book that is difficult to read in 34 brief meditations, the author develops the theme "that while we are all human and limited by human limitations, there is no limit to our possibilities when we assume our right place as children of God with access to all resources."

A unique feature of the book is the appendix. Here the author has included additional aids for worship for use with each meditation—readings, Scripture readings, prayers, suitable hymns. This feature of the book will be specially useful for group devotions. (A-5) Cloth, 28 pp.,

AT THE FOOT OF THE CROSS by an imprisoned Pastor Behind the Iron Curtain.

Eighteen meditations based on the events of the Passion Story. The author speaks directly to his Lord, in the intimate style of personal address. He speaks of the Passion—his understanding of it, its meaning in his life, and its eternal significance for all men. Though he looks through prison windows as he writes—his lips silenced by the judgment of the world—his words have a quiet ring of joy and thanksgiving in anticipation of Christ's Easter victory. Inspirational in quality of a rare quality (A-5) Cloth,

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